

CHAPTER - III

IMPACT OF AUROBINDO GHOSH'S IDEA OF
'POLITICAL RESISTANCE'

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After studying Sri.Aurobindo Ghosh's ideas on political resistance in chapter II. In this chapter an attempt is made to study the impact of Sri.Aurobindo Ghosh's ideas on political resistance on the thinking of leaders of the Indian freedom struggle, particularly on Lokmanya Tilak and Mahatma Gandhi. It was imfact Tilak and Gandhi who developed and enriched the theory of political disobedience, by linking together the ideals of democratic state and national liberation along with the philosophy of Karma-Yoga.

I) IMPACT ON LOKMANYA TILAK :

Although political events of the country influenced the Lokmanya Tilak's ideas on political resistance, Lokmanya Tilak's ideas on political resistance were greatly influenced by Sri.Aurobindo's passive resistance. He was an ardent advocate of the democratic rights of people and bitter opponent of British Colonialism. He combined the three trends of political ideology - philosophy of karma yoga, the ideal of national independence and the formation of the democratic state in India in order to aware the Indian masses for social and political development through action. So he was called by Aurobindo Ghosh as "the God given Captain of National aspirations" (1)

Sri Aurobindo Ghosh desired to teach the people that God is one of the part of people as he interpreted 'Vedanta Philosophy' in new means. Aurobindo in his theory of 'Karma-Yoga' discussed the political message of the Gita but it was not a clear one. Tilak tried to fulfill this drawback by discussing the message of Gita in the terms of Indian and western theories of ethics and morality in his book 'Gita Rahasya'. "He sought to compare the teaching of the Gita with that of philosophies of Kant and T.H.Green, because they discussed the problem of means and ends and the principles of political obligation." (2)

Tilak first put forward that Gita teaches life affirmation in the best possible way. Gita according to Tilak was for giving message of action. To support his ideas he relied on Mahabharata. After analysing and explaining different notions of Gita, Tilak gave the inference that Gita stood for selfless or the disinterested action, with full self-knowledge. He held that action without devotion and self-knowledge would not be motivated by higher ends, because it could get involved in hedonistic pursuits, knowledge of self was necessary to understand truth or Brahman and with the help of knowledge of self only 'Trigunatmak Prakriti' could be overcome and the man could liberate himself from the law of 'karma' and the cycle of rebirth. Salvation was the goal of all human beings who had acquired knowledge of self, the problem was that of the course of duty enjoyed to every human being." (3)

Tilak interpreted Gita as the performance of the duty with full knowledge in the spirit of disinterestedness. And National work falls in this category. The concept of dharma was advocated by Mahabharata and Tilak followed the ethical position of Mahabharata. The nature of the action can only be judged by the results which it obtains as Dharma and truth which are one and the same. It is rightly pointed out by Dr. Tarachand that "his so called ethical relativity is a misunderstanding because he believed in nondualistic monism and hence in truth." In short his teachings put forward that while understanding true nature of dharma we must take into account situations and the consequences of our actions.

Tilak put forward that the ethical system of Gita is superior to that of Kant and Green and also his philosophical basis for action are indigenous. In the words of V.P. Varma, "for Kant the spontaneously-willed will oriented to the categorical imperative of the universalisation of criterion of action is the ethical standard. The Gita on the other hand pleads for total purification of our mind and intellect by basing their actions upon the vision of the supreme spirit."

Tilak also says that in a nation which is under foreign rule the persons who have acquired self-knowledge should fight for its liberation i.e. freedom. This he says is necessary for immoral and unjust rule of foreign power. "The Karma-Yogi would fight his political battles in the spirit of disinterestedness and

equanimity because securing basic political rights for the people was the great act of 'Lok Sangraha'." (4)

"He held that political demands should not be begged because they were matters of our right."(5) Tilak wanted congress to launch the movement against the government for the path of self-reliance and self-development.

"The real issue was securing of political rights and Tilak held that they could be won with the help of the party organisation political awakening and mass action on the key issues." (6)

Tilak inclined to follow a new path to the national struggle for independence he further added " as the government had a right to make the laws the people also possessed a right to disobey the laws that were unjust." He was against armed rebellion that was so because he thought Indians were not yet ready for such a movement." He never believed in absolute non-violence but thought that it was expedient and wise to launch a peaceful movement against the mighty British empire was not possible or feasible. He relied more on organisation and agitation by the people because he made it clear "We are not armed and there is no necessity for arms either we have a stronger weapon - a political weapon in boycott." (7) While describing Tilak, Aurobindo Ghosh pointed out that he was a 'conservative' in temperament and 'deliberate' in action so he was not a revolutionary leader. Tilak advocated

'Shathe Prati Shathyam' or tit-for-tat. But even though he was against armed rebellion he pointed out that if the government did not take into account the people's demands they would turn to violent methods. He further added that repression on the part of government would turn them to terrorism and sabotage. Tilak was in favour of political solutions which was the result of political struggle and movement. So he said you must be patient in politics. "as disappointment had no place in politics. Things will come in the course of time. It depends upon your labour and work."

So we can say that Tilak's method was political in nature and its main basis was mass movement. He supported the four principles of Swaraj, Swadeshi, Boycott and national education. Tilak and Aurobindo were of opinion that boycott is nothing but passive resistance.

According to Tilak 'Swaraj' meant dominion status which later became the goal of congress party. He put forward that swaraj or self-government was a vedic term. "Thus, the true meaning of swaraj was a democratic government. The British government in India was neither a self-government nor a good government because that government was a good government which fulfilled major demands of the people. A foreign government obviously could not do so."(8) So he said swaraj can only be obtained by hard work and sacrifices. His demand for swaraj or home rule was another stage towards complete independence. He wrote, "Our ideal is Swaraj. All past

ideals are amalgamated into one pure and simple ideal of Swaraj - government for the people, by the people." (9) Thus in Tilak's view self-government was a government based on constitution and free from the British Rule. He made it clear during Home rule movement that "Swaraj is my birth right and I shall have it." (10) The main basis of Home rule was sharing of power at the central level and autonomy at the provincial level.

Tilak gave more importance to National Education as he thought that it is very essential for national development. Aurobindo wrote, "National education meant for him the training of the young generation in the new national spirit, to be the architects of liberty." He put forward national education to make the students nationalistic, knowledgeable, self-reliant, and independent in spirit.

Tilak put forward third principle 'Swadeshi'. According to him Swaraj and Swadeshi are interconnected to each other. Tilak added that boycott means, to boycott the goods from England and to fulfill the needs to use articles made in India and this later part is swadeshi. He said that to stop drain of wealth swadeshi is very essential. Tilak explained that British were destroying Indian industries and to stop this destruction only swadeshi is the remedy. Swadeshi is the only method to revive Indian economy from destruction. "Swadeshi was an economic weapon used for political purposes. It was not confined to some technical matters but if the method of swadeshi was used properly, it could well shake the foundations of the British empire." (11)

"The last and the most important principle was that of boycott and for Tilak and Aurobindo Ghosh boycott was not merely boycotting of foreign clothes in Bengal, but it was essentially the act of passive resistance. The Yoga of Bahishkara was the principal political weapon in the hands of the nationalists." (12)

Boycott and Swadeshi are sides of the same coin, without swadeshi boycott cannot work successfully. "For him, boycott was a political weapon and it was perfectly legal or constitutional because it was used to secure political rights. Tilak was of the opinion that a person took recourse to boycott when he had exhausted all the means available for securing rights. The weapon of boycott was more effective than arms, provided that it was wielded properly." (13) According to Tilak Indians should show determination and courage to secure the rights of swaraj. Tilak's boycott was not limited to boycott of foreign clothes alone but even boycotting the government activities. "while delivering a lecture on 'Tenets of the new Party' he made it clear that swadeshi and Boycott had already the effect of vivifying the country. He held that boycott was the only weapon available to a subject nation. He pointed out that Transval Indians in South Africa refused to obey the unjust laws and did not pay the oppressive taxes." (14) His ideas were based on the fact that British government was working in India only with the help of Indians and if Indians refused to serve under them the British rule in India has to collapse. He wrote, "So many of you may not like the arms; but if you do not

have the power of active resistance, have you not the power of self-denial and self-abstinence in such a way as not to assist this foreign government to rule over you ? This is boycott and this is what is meant when we say boycott is a political weapon." (15)

Tilak made it clear that political meaning of boycott is nothing but passive resistance which is its popular name. He pointed out "we shall not give them assistance to collect revenue and keep peace. We shall not assist them in fighting beyond the frontiers or outside India with Indian blood and many. We shall not assist them in carrying out the administration of justice. We shall have our own courts and when the time comes we shall not pay taxes."(16)

Tilak was open to changes in his ideas. He made it clear that he was fighting for independence and if he was offered a partial demand he would accept it and fight for full independence. He said " This is the line of thought and action in which we must train ourselves we may have a step in advance next year so that within a few years our principles will be recognised and recognised to such an extent that the generations who come after us may consider us as moderater. This is the way a nation progresses." (17)

Thus Tilak advocated that boycott was a weapon which required determination and courage. If it is used positively it would make Indians self-reliant and if practiced negatively it would inflict harm to British interests. "In fact, political boycott was always

less effective than social boycott because normally the law lost its force of enforcement, if it was not supported by the people. In social matters the people always take recourse to boycott. In Ireland the people had effectively practised boycott both in social and political fields and there was nothing wrong in practising it in the political sphere." (18)

Tilak cautioned that the weapon of boycott should be properly and effectively used in the political field. He said new means for securing justice are to be found if the old methods of argument and persuasion failed. According to him Boycott was only an ideal weapon of self defence. Within the limits of law the power of organised masses should be used to correct the wrong.

Tilak in his Swadeshi movement of 1905-1907 and Home rule movement of 1916-19 explained that passive resistance was a means to an end and it was not a goal in itself. Swadeshi movement and Home rule movement were mass movements. While discussing his ideas on ends and means he wrote, "It meant that we had to balance the advantages and disadvantages arising from obeying a particular order and not obeying it. If in their balanced judgement, they (people) found that the advantages of disobeying it under particular circumstances were greater, the sense of morality would justify them in action upon that conviction. Passive resistance means our determination to achieve our goal, if we are hindered by unjust and artificial legislation and by any unjust combination of circumstances"(19)

Tilak expanded his ideas of boycott from boycott of foreign cloths to include his theory of passive resistance. His boycott included disobeying the unjust laws of government and non-payment of taxes. He also included non-cooperation movement in his boycott. Aurobindo, explaining Tilak's ideas on boycott, wrote; " In boycott, which was only a popular name for passive resistance, he saw the means to give to the struggle between the two sides in conflict, bureaucratic control and national control, a vigorous shape and body and to the popular side a weapon, and an effective form of action. Himself a man of organisation and action, he knew well that by action most, and not by thought and speech alone, can the will of the people be vivified, trained and made solid and enduring." (20)

Thus Tilak's four principles of Swaraj, Swadeshi, national education and boycott, which were for making Indians more self-reliant and also they would be in a position to secure more rights. Essentially Tilak's ideas were similar to those of Sri.Aurobindo and hence it is clear enough that Tilak had been influenced by Sir Aurobindo's ideas on Political Resistance.

II) IMPACT ON M.K.GANDHI

Gandhi's theory of political disobedience was influenced by his experiences in South Africa. Gandhi had both theory as well as practice of his ideas. Like Aurobindo Ghosh Gandhi was influenced by Gita and drew many ideas from the Gita, he further added that Gita taught us actions without self interest. Gandhi's ideas were slightly different from Aurobindo he laid more emphasis on truth and non-violence, he rejected the political models of western nation states. Gandhi stressed on development of models which are applicable to Indian society.

Aurobindo put forward the meaning of boycott in political aspect in the form of passive resistance. But the main developer of these ideas was Gandhi. He provided strong meaning to these ideas through his various movements. Hence we may say that infact Gandhi developed and enriched Aurobindo's theory of political resistance by practically implementing it.

Gandhi launched many mass movements starting from Rowlatt Act Satyagraha in 1919, Non Co-operation movement of 1920-21, civil disobedience movement of 1930-31, Quit India movement of 1942. He, through these movements practiced his theory of satyagraha. His theory of satyagraha took roots in South Africa. His theory of satyagraha is further improvement over the earlier theory of passive resistance, as Gandhi's theory of satyagraha was based upon

Aurobindo's philosophy of 'Karma-Yoga'.

Gandhi had faith in 'Vedanta' Philosophy and he was a student of Gita. He derived his own ideas from Gita and Vedanta through his experiences. "He claimed that he was an 'adventist' who wanted to see eternal truth in the constantly changing world and for him truth, God and Brahman were one and the same thing. He claimed that the word 'Satya' or truth was derived from 'sat' which meant 'being'. Nothing was and existed in reality except truth. Therefore God was truth, knowledge and bliss." (21)

Gandhi explained that man is in search for truth but it is difficult to find so he must accept relative truth. One's own consciousness is the test of the relative truth. Gandhi put forward that the search of truth is a continuous process and satyagraha is nothing but means to this end. The truth thus found should be tested in social behaviour and further used for the development of the life of people. Gandhi said that his life was experiments with truth.

"Gandhi believed that truth could not be different from justice because truth was no truth if it was not based on justice. Justice or injustice in a matter was ultimately decided by conscience but this conscience was a conscience

of a conscientious individual" (22)

Gandhi put forward that truth and non-violence are the two sides of same coin. According to him non-violence meant through speech, thought and action not to offend anybody. He believed that law of our species is non-violence "Our social organisations and relations were based upon non-violence because throughout history man was trying to tame the brute in him. We had to shed the brute in us and to awaken the spirit that was lying dormant." (23) He further explained that you must do good to evil doers as well because good will extinguish the evils. Non-violence force is not a negative state of harmlessness. It does not mean in any sense to help the evil-doer in wrong doing or tolerating that evils. While explaining the non-violence Gandhi wrote; "Man can speak from experience his inner-most conviction that he is not the body but 'atman' and that he may use the body only with a view to self-realisation. And from that experience he evolved the ethics of subduing desire, anger, ignorance, malice and other passions, puts forth his best effort to achieve the end and finally, attains complete success. Only when his efforts reach, that consummation can be said to have fulfilled himself, to have acted according to his nature. Observance of 'ahinsa' was

heroism of the highest type, with no room therein for cowardice and weakness." (24)

Aurobindo gave a new interpretation of 'Vedanta' and put forward that the main teaching of the Gita was 'Karma Yoga'. Aurobindo further added that salvation was not possible with renunciation alone, but it was possible through the worldly action performed in the service of the people. So Gandhi called 'Daridra Narain' to the 'Narayan' in the poor. Gandhi with his views on truth, non-violence, interpreted Gita.

"It was Gandhi's firm belief that the Gita taught us 'anasakti-yoga' or performances of duties in the spirit of detachment. He said that it was not possible to perrrrrform the service of the people in the spirit of selflessness without self-knowledge, hence the study of Gita was necessary. He held that non-violence was hidden in truth and without truth non-violent performance of the disinterested action was not possible." He further added, "I regard Duryodhana and his party as the higher impulses. The field of battle is our own body. An eternal battle was going on between the two camps."(25) Gandhi believed that we must interpret Gita in the light of our experiences. Gita gave message of to fight against

injustice in the spirit of detachment. He further clarified that the 'swadharma' should be interpreted in the light of duty of man in the present circumstances.

Gandhi followed the interpretation of Aurobindo as far as disinterested action was concerned. He further developed this (Aurobindo's) concept into 'anasakti'. It is rightly pointed out that Gandhi's concept of anasakti-yoga was an advance over nisikama 'karma yoga' of Tilak "Gandhi made it clear that the man should perform his action in the spirit of detachment in the light of his Swadharma, the duty in the current situation." (26) Gandhi thus provided the basis for his political agitation through Gita. He further added that Gita's message was science of sacrifice and sufferings in the cause of humanity.

"Gandhi was of the opinion that India should follow the path of passive resistance to be independent because, without political independence Indians could not stand on their feet. Both materially, and morally, India was very adversely affected by foreign rule." (27) Gandhi pointed out in Hind Swaraj that "it is my deliberate opinion that India is being ground down not under the English heel but under that of modern civilisation. It

is groaning under the monster's terrible weight." (28)
Gandhi realised the terrible evil effects of British rule in India. "British government had brought untold miseries on the people and they wanted India's billions and manpower to satisfy the imperial greed. Listing evil effects of the foreign rule, Gandhi said that exploitation of India's resources for the benefit of great Britain, and an ever increasing military expenditure and civil services, extra-vagant working of every department in utter disregard of India's poverty and the disarmament and the consequent emasculation of the whole nation, progressively repressive legislation to suppress the growing agitation of the people and degrading and humiliating treatment meted out to Indians residing in dominions were the evil effects of British rule."(29)

Gandhi's theory of satyagraha was the result of his experiences from his different movements. He pointed out that satyagraha is constantly changing with the changes in the truth. He wrote "I have ventured to place before India the ancient law of self-sacrifice for Satyagraha and its off-shoots non co-operation and civil resistance are nothing else but new names for the law of suffering. It does not mean meak submission to the will of the evil doer but it means pitting of one's own soul

against the will of the tyrant." (30) In the begining used the word passive resistance but later on he substituted it by the word satyagraha. He claimed that Satyagraha was nothing but truth and soul-force of the individual. It was some sort of 'dharma yuddha' and should not be used for furthering ulterior motives. The influence of Aurobindo can be clearly visualised here.

Gandhi initially used Satyagraha and passive resistance with the same meaning for example, in 'Hind Swaraj' he used the word passive resistance more frequently. This is the impact of Aurobindo's idea of passive resistance. Gandhi said " if you do not concede our demands we shall be no longer your petitioners. You can govern us only so long as we remain the governed; we shall no longer have any dealings with you." (31) He affirmed that force of truth or love was supreme. Through personal sufferings we must secure rights and this is passive resistance. The passive resisten disobeyed the law but faced the penalty on that issue. He further added, sacrifice of self was superior to sacrifice of others. " He should not blindly obey laws because if he did so, he would become a slave. Gandhi made it clear that passive resistance was not a weapon of the weak but it was the weapon of the strong. Man

devoid of courage and manhood could never be a passive resister." (32) According to Gandhi, to undertake passive resistance, courage, truthfulness, fearlessness and self-control are very essential. He claimed that real home rule was self-rule or self-control.

Later on Gandhi changed from passive resistance to satyagraha because he said passive resistance did not convey his real meaning. He further pointed out that satyagraha was a love-force. He explained that satyagraha was the weapon of strong and courageous people and there was no role of weak people in it. While distinguishing passive resistance from satyagraha he put forward that there is no place for love in passive resistance. He further added that there is some scope for arms in passive resistance while there is none in satyagraha. Satyagraha is totally against arms use. According to him passive resistance had the seeds of idea of harming the other party. But he cautioned that all the passive resistance movements do not have all these defects and passive resistance offered by Jesus Christ or Socrates was in fact Satyagraha.

Gandhi argued that satyagraha was to be used only for the cause of truth and righteousness. The methods

of Satyagraha are totally non-violent and it should not be used to harm the opponent. The main task of Satyagraha is the means to convert the opponent to the right path. The main task of satyagrahi was not to destroy the opponent but change his opponent to the side of justice and truth. Gandhi wrote, " In the application of satyagraha, I discovered in the earliest stages that pursuit of truth which did not admit of violence being inflicted on one's own opponent but that he must be weaned from error by patience and sympathy and patience means self-suffering." (33) Gandhi's views was that satyagraha was a spiritual force and its universal applicability was deemonstration of its permanance and invincibility. His method through love to conquer the hatred. "Gandhi hoped that if the use of satyagraha became universal, it would revolutimize social ideals and do away with despotisms and ever-growing militarism under which the nations of the west were groaning and were being almost crushed to death and which fairly promised to overwhelm the nations of the west." (34)

Gandhi explained that satyagraha was only for the cause of just and not for unjust cause. The use of slightest violence defeats the purpose of satyagraha. He wrote, " it is a fundamental principle of satvagraha that

the tyrant whom the satyagrahi seeks to resist has power over his body and material possessions, but he can have no power over the soul. The soul can remain unconquered and unconquerable even when the body is imprisoned." (35)

Satyagraha was the path of courageous people and with the help of satyagraha you can face any challenge. " He often made it clear that if he had to choose between non-violence and cowardice he would choose the latter because a mouse was not doing any favour to cat when it did not harm it. Fearlessness was the first requisite of spirituality and cowards could never be moral." (36)

Gandhi further explained that satyagraha was to be used only after reaching the conviction that the cause was just. After other non-violent means are exhausted then only we should resort to satyagraha. Gandhi wrote, " He will, therefore constantly and continually approach the constituted authority, he will appeal to public opinion, state his case calmly and coolly before everybody, who wants to listen to him and only after he has exhausted all these avenues will he resort to satyagraha. But when he has found the impelling call of the inner voice within him and launches out upon satyagraha he has burnt his boats and there is no receding." (37)

Gandhi believed in pure means for pure ends. He explained that there is unity between ends and means. He wrote, " the means may be likened to a seed, the end to a tree,, and there is just the same inviolable connection between the means and ends as between the seed and the tree. We cannot get a rose by planting a noxious creed, if I want to cross the ocean, I can do so only by means of a vessel, if I were to use a cart for that purpose, both cart and I would soon find the bottom." (38) He continued, "I am not likely to obtain the result of flowing from the worship of God by lying prostrate before sotan. We reap exactly that we sow, if I want to deprive you of your watch, I shall certainly have to fight for it, if I want to buy, I shall have to pay for it, if I want it as gift, I shall have to plead for it and according to the means I employ, the watch is a stolen property, my own property or donation." (39)

But Gandhi realised appaddharma or emergency deviations of non-violence, but otherwise he wanted to stridly pursue non-violence. Here he gave the example of ailing cow, he put forward that we must give poison to that ailing cow to see that it died peacefully. Gandhi gave two types of branches of satyagraha non-co-operation and civil resistance. Gandhi had in mind to use these methods

to win freedom. In 1930 he declared " We believe that it is inalienable right of Indian peoples as of any other people, to have freedom and enjoy the fruits of their toil. We also believe that if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or to abolish it." (40)

Satyagraha was used by Gandhi in political aspects for securing independence of India. According to him satyagrahi had to wage a struggle against the state. He wrote, " I saw that the state was half-witted that, it was timid as alone woman with her silver spoon and didn't know its friends from its foes and I lost all my remaining respect for it and I pitied it." (41) The goal of Satyagraha was to win of Swaraj.

Gandhi held that non-co-operation and civil disobedience were the two branches of satyagraha. He wrote, "In my humble opinion, the ordinary method of agitating by way of petitions, deputations and likes have no remedy for moving to repentance a government so hopelessly indifferent to welfare to its charge as government of India proved to be. In other countries, there would have been bloody revolutions. But India could not do so. He put forward that non-co-operation movement

means withdrawal of support to the government, to boycott councils, schools and courts. Thus non-co-operation was nothing but an attempt to isolate " the brute force of the British rule from all the trappings under which it is hidden and to show that brute force by itself can't for one single moment hold India." (42) Non co-operation was one branch of satyagraha and civil disobedience was another. Gandhi implemented civil disobedience movement first in 1920 and drew many lessons from it.

Gandhi experimented his second practice of civil disobedience in 1930. Gandhi got the confidence that he can lead a movement against the government. He wrote, "It is sin with knowledge to sit supine and fear of imaginary anarchy or worse, to stop action that may prevent anarchy, and is bound, if successful, to end the heartless spoliation of a people." (43)

Gandhi pointed out the defects of working of civil disobedience in India. One of the main defects is the irrational violence of the mobs that is not controlled by discipline and anti-social elements. " He pointed out that there were three definite characteristics of civil disobedience and they were as follows :

1. It could be effectively offered for the redress

of a local wrong;

2. It could be offered without regard to the effect although it was aimed at a particular wrong to arouse the consciousness of the local people.

3. It could be offered in the battle of freedom but it could never be in general terms such as independence but a particular issue like salt or freedom of speech."(44)

Gandhi often pointed out that the constructive programme such as civil disobedience movement and 'satyagraha' were important weapons and often blamed the congress because of congress neglecting the constructive programme of 'swadeshi' and stressed on political movement to be based on 'satyagraha', truth and non-violence. In the constructive programme like Aurobindo, Gandhi gave importance to Swadeshi and National education through basic education and Adult education. The constructive programme was essential to prepare the grounds for every mass civil disobedience movement. According to Gandhiji "holding of civil disobedience movement without a constructive programme would be like a paralysed hand attempting to lift a utensil." (45)

Further Gandhi said that "Training is very necessary

for the civil disobedience as the substitute for armed revolt. The means of civil disobedience is a constructive programming. According to Gandhi the two types of civil disobedience are mass civil disobedience or individual civil disobedience. Satyagrahi should be involved in the constructive programme. The satyagraha always stood for truth and justice and it was started in a non-violent manner. In the method of satyagraha the first condition of Gandhiji was that the satyagrahi should be truthful, control his senses, practice the basic virtues and always be ready to suffer.

The following methods were used by Gandhi in his different political movements to make them effective.

- 1) Organising public meetings, processions and demonstrations against the prohibitory orders.
- 2) Taking out important symbolic marches such as the Dandi March.
- 3) Giving publicity to one's own views through newspapers, handouts.
- 4) Hartal-locking of every shop and business centre
- 5) Strikes
- 6) Non-co-operation.

- 7) Raids on government depots.
- 8) No tax campaign.
- 9) Courting imprisonment by breaking the law.
- 10) Boycott.
- 11) Peaceful picketing.
- 12) Dharana and resistance to wrong by undergoing physical suffering.
- 13) fasting for one day, 21 days and upto death.
- 14) Mass migration from the areas as it was done in past.
- 15) civil disobedience of different varieties mass and individual." (46)

Thus we found that Aurobindo's passive resistance has played an important part in the development of Gandhi's passive resistance. Gandhi's satyagraha is the further extensions of Aurobindo's passive resistance ideas as well as in a way of putting it into actual practice.

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